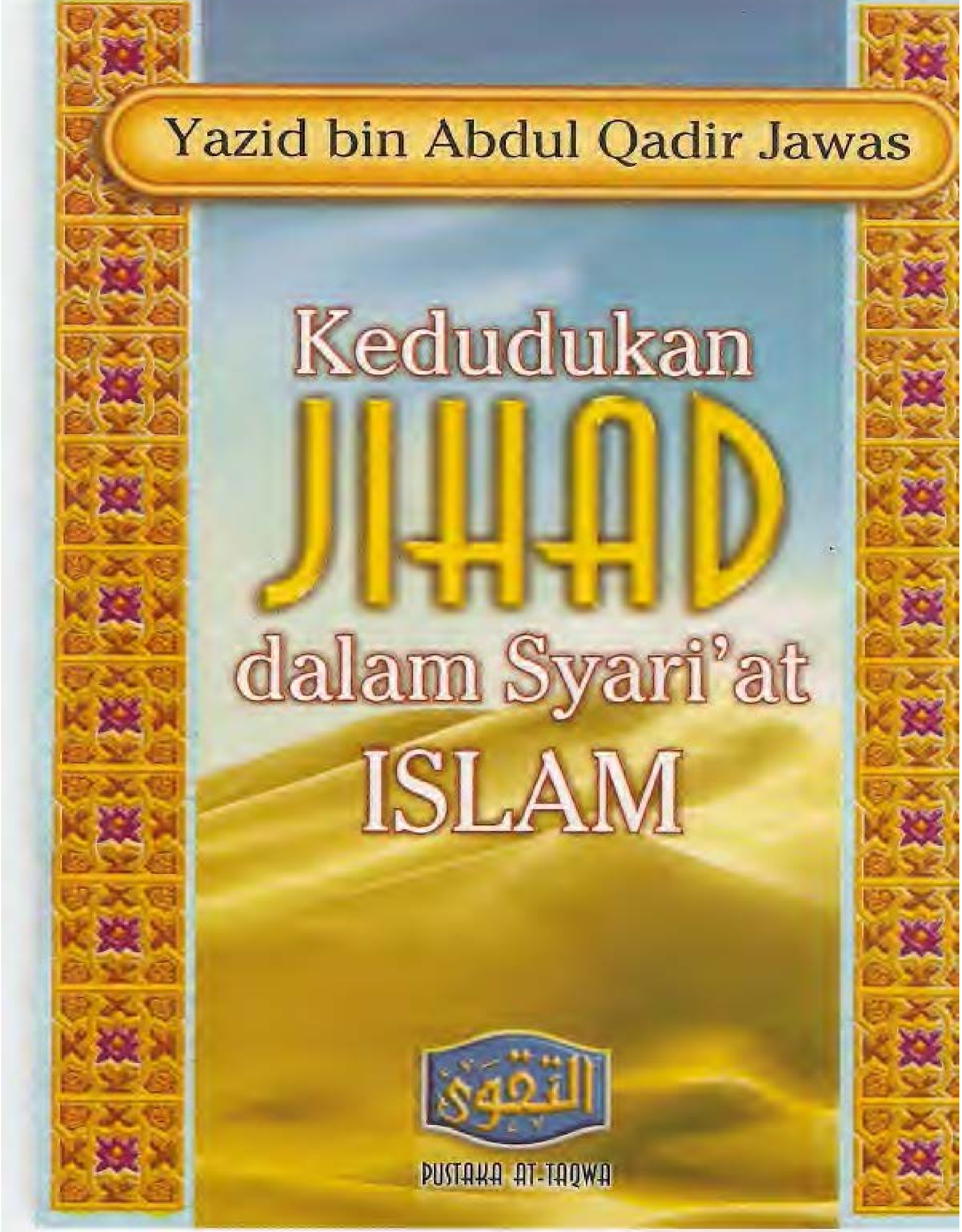

Yazid bin Abdul Qadir Jawas
Kedudukan
JIHAD
dalam Syari'at
ISLAM
التقوى
PUSTAKA AT-TAQWA

THE STATUS OF JIHĀD WITHIN THE SHARĪᶜAH OF ISLĀM

INTRODUCTION

ان الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا.من يهده الله فلا مضل له ومن يضلل فلا هادى له، و أشهد أن لا إله إلا الله وحده لا شريك له، و اشهد أن محمداً عبده و رسوله

All praise is for Allāh alone, we praise Him, ask for help and forgiveness from Him, we seek refuge in Allāh from the veil of ourselves and our evil deeds. Whomsoever Allāh has guided, then there is no one that can mislead 'him', and whomsoever Allāh has lead astray, then there is no one that can give 'him' guidance.

I bear witness that there is no ilāh that has the right in truth to be worshipped except for Allāh alone, there are no partners with Him, and I bear witness that the Prophet Muḥammad ﷺ is His servant and Messenger.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.[1]

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[1] Sūrah Āl ᶜImrān (3), ayāh 102.

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ
ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.[2]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.
He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).[3]

Indeed the best speech is the speech of Allāh, and the best guidance is the guidance of Muḥammad (ﷺ). And the worst of matters are those innovated by the people, and every innovated matter is a bidᶜah and every bidᶜah is astray, and every going astray is in the fire.

Ammā baᶜdu:

[2] Sūrah An Nisāᵓ (4), ayāh 1.
[3] Sūrah Al Aḥzāb (33), āyāt 70-71.

Indeed, the condition of the Islāmic community that we see today is a condition wherein the Muslims are experiencing weakness, backwardness, and are controlled, despised, insulted and terrorized by the enemies of Islām. This matter realizes a major calamity and a uniformly distributed catastrophe. Because of that, it is obligatory upon us to endeavor to eliminate those weaknesses and the stranglehold of the enemies of Islām.

In order to build up the strength of the Islāmic community, the disease that afflicts this community must firstly be sought out. The people who have the right to diagnose this affliction are the scholars who understand the disease within the community based upon proof from Al Qurʾān and As Sunnah. It is not those politicians who are ignorant of religion (Islām) to the point where the community's disease increases. Amongst them are those who possess various opinions that divide them into a number of groups, amongst which are:

The first group is of the opinion that the defeat of this community is caused by the treachery and deceit of the disbelievers, so much so that its cure is the absorption of the Muslims with the reading of their plans, searching for data and facts about the treachery practiced upon them and so forth.

The second group is of the opinion that the disease afflicting the Islāmic community is caused by those tyrannical rulers throughout some of the Islāmic nations to the point whereby they suppose that the cure is the downfall and deposing of those tyrannical rulers and the feeding of the Islāmic community with hatred towards their rulers and enemies.

A third group is of the opinion that the disease within the Islāmic community is caused by the fragmentation and disunity of this community to the point whereby they suspect that the cure is the unification of the various Islāmic communities into one larger community.

The fourth group is of the opinion that the disease is caused because they do not occupy nor hold key positions within the government to the point where they vie for the creation of parties and seek as many supporters as possible from the

various layers and levels of society and from their various educational and religious backgrounds. Importantly, their party wins and occupies a post or position.

The fifth group is of the opinion that the disease of this community is because they have stopped the undertaking of jihad fī sabīlillāh even though jihad must be adhered to. They shout for and proclaim jihad everywhere and in whatever form against the government, or to kill the disbelievers in the name of jihad, and moreover, all of their ways use the name of 'jihad'?!

However, their opinions are wrong in the diagnosis of this disease, based upon Al Qurᵓān and As Sunnah.

The error of the first group. When the Islāmic community learns, understands, and holds with certitude the practice of Al Qurᵓān and As Sunnah, as well as the maintenance of patience, then the deception of the enemy will not harm them. Allāh ﷻ decrees:

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟
وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqūn (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.[4]

The error of the second group. That the existence of tyrannical rulers is a punishment from Allāh inflicted upon people (the community) who have done wrong because of the sins they have carried out. Allāh ﷻ decrees:

[4] Sūrah Āl ᶜImrān (3), ayāh 120.

وَكَذَٰلِكَ نُوَلِّي بَعۡضَ ٱلظَّٰلِمِينَ بَعۡضَۢا بِمَا كَانُواْ يَكۡسِبُونَ ﴿١٢٩﴾

And thus We do make the Ẓālimūn (polytheists and wrong-doers, etc.) Auliyāᵓ (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.[5]

The error of the third group. The majority in number with many sins and deviations that are of no benefit whatsoever. Look at how the companions ﷺ experienced defeat at the Battle of Ḥunain, even though their numbers were superior. Allāh ﷻ decrees:

لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ
كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ
ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ ﴿٢٥﴾

Truly Allāh has given you victory on many battle fields, and on the Day of Ḥunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.[6]

Gathered together with those people who commit *s̱irk* (polytheism), *bidᶜah* (innovation in Islām), *maᶜṣiyah* (disobedience, sedition, rebellion), and other *munkarāt* (forbidden, reprehensible actions) that are not upheld within the S̱arīᶜat of Islām.

The error of the fourth group. That many parties cause increases in disunity amongst the Muslims and each party is proud of itself. Allāh ﷻ decrees:

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[5] Sūrah Al Anᶜām (6), ayāh 129.
[6] Sūrah At Taubah (9), ayāh 25.

۞ مُنِيبِينَ إِلَيۡهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَلَا تَكُونُواْ مِنَ ٱلۡمُشۡرِكِينَ ﴿٣١﴾

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗاۖ كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ ﴿٣٢﴾

(Always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and be not of Al-Muṯrikūn (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.).
Of those who split up their Deen (religion (i.e. who left the true Islāmic Monotheism)), and became sects, [i.e. they invented new things in the Deen [Religion (Bidᶜah)], and followed their vain desires], each sect rejoicing in that which is with it.[7]

Likewise also within Islām it is prohibited to expect a post or position and the Prophet ﷺ forbade Abū Ḏarr ﷺ expecting a post, even though he was a noble companion. And we see people who hold posts – are they struggling for Islām? Do they adhere to islām for themselves and their families or are they far removed from Islām, even to the point of causing mischief and neglecting social ties??

Allāh ﷻ decrees:

فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ﴿٢٢﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ ﴿٢٣﴾

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?
Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.[8]

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[7] Sūrah Ar Rūm (30), āyāt 31-32.
[8] Sūrah Muḥammad (47), āyāt 22-23.

The error of the fifth group. As with the previous groups, inṣā'Allāh, I will explain within this book the understanding of jihad according to the Ṣarīᶜat of Islām.

However, it is a must for the Islāmic community to know the disease afflicting the Islāmic community is the negligence of the Muslims towards their Deen. They have already debased the Ṣarīᶜat of the Prophet Muḥammad ﷺ and deviated far from the truth of the Deen of Islām, that is, the Deen understood and carried out by the companions (ﷺ) of the Prophet ﷺ. Thus, the best and most efficacious medication for this community is their return to the truth of the Deen of Islām.

The Messenger of Allāh ﷺ said:

إذا تبايعتم بالعينة، وأخذتمأذناب البقر، و رضيتم بالزرع، وتركتم الجهاد؛ سلط الله عليكم ذلا لا ينزعه حتى ترجعوا إلىدينكم

When you indulge in Bai'ul ᶜainah,[9] stick to your cattle[10] and stay contented with your agriculture and give up Jihād, Allāh will inflict you with misery until you revert to your Deen (religion).[11]

The *Manhaj* (method[ology]) of the *Ahlus Sunnah wa'l Jamāᶜah* regarding the issues of *jihad*, *taṣfiyah* (purification and correction), and *tarbiyah* (education) is the correct *manhaj*. Its implementation indeed requires much time. So, this issue must be undertaken by means of beneficial knowledge, righteous deeds, and with the fullness of patience. Because, with knowledge, good deeds, and patience, Allāh will bestow victory upon the Islāmic community.

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[9] ***Bai'ul ᶜainah*** means refers to the act of selling an item on credit and then buying it back on a lesser price. e.g. Mr. A sells a book for $500 on credit to Mr. B and then buys it back for $400 i.e. he got his item back and still Mr. B owes him $100.

[10] Literally: '*hold the tails of your cattle*'.

[11] Narrated by Abū Dāwūd (No. 3462), Al Baihaqī (V/316), from the companion Ibnu ᶜUmar ﷺ - refer *Silsilaul Aḥādīth aṣ Ṣaḥīḥah* (No. 11).

➢ **Jihād is one of the most important *s̱iᶜār* (distinguishing feature/characteristic) and constitutes the pinnacle of its majesty.**

The status of jihad within the Deen (Deen – 'religion') is extremely important and always maintained. Jihād fī sabīlillāh persists and remains until the Day of Judgment. The Prophet ﷺ said:

...وذروة سنامه الجهاد في سبيل الله...

"…And the pinnacle of the endeavor of Islām is Jihād fī sabīlillāh… "[12]

From Abū Hurairah ؓ that the Messenger of Allāh ﷺ was once asked, "*What deeds are the most important?*" He ﷺ answered, "*Belief in Allāh and in His Messenger*". He ﷺ was asked again, "*And then what?*" He ﷺ answered, "*Jihād fī sabīlillāh*". Again he was asked, "*And after that*". He ﷺ answered, "*Ḥajj mabrūr*" (approved or accepted Ḥajj).[13]

Abū D̲arr al Ġafārī ؓ said, "I asked the Messenger of Allāh ﷺ, what deed is the most important?" He ﷺ answered,

إيمان بالله وجهاد في سبيله

"Faith in Allāh and jihad fī sabīlillāh".[14]

➢ **Definition of Jihād**

Etymologically, the word jihad is taken from the words:

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[12] Narrated by Aḥmad (V/231, 236, 237, 245), At Tirmidhī (No. 2616), ᶜAbdurrazzaq (No. 20303), Ibn Majāh (No. 3973), and others.
[13] Narrated by Bukārī (Nos. 26 & 1519), Muslim (No. 83), and Aḥmad (11/268).
[14] Narrated by Bukārī (No. 2518), Muslim (No. 84), Aḥmad (V/150), An Nasāᶜī (VI/19), and Ibnu Hibban.

جَهَدَ: الْجَهْدُ ، الْجُهْدُ – الطَّاقَةُ ، الْمَشَقَّةُ ، الْوُسْعُ.

Which means the power of effort, difficulty, and the ability.

According to Ar Rāġib al ᵓAṣfahānī ﵀ (died 425 H): "…*it means difficulty and it means capability*".[15]

Furthermore, jihad is taken from the words:

جَاهَدَ – يُجَاهِدُ – جِهَاداً

According to the s̱arᶜī (lawful, legal, jurisprudent) meaning:

اَلْجِهَادُ: مُحَارَبَةُ الْكُفَّارِ وَهُوَ الْمُبَالَغَةُ وَاسْتِفْرَاغُ مَا فِي الْوُسْعِ وَالطَّاقَةِ مِنْ قَوْلٍ أَوْ فِعْلٍ.

"Al Jihād means: to fight the disbelievers, that is to endeavor with all earnestness and devotion (one's) strength and capabilities, both with words and deeds".[16]

اَلْجِهَادُ وَالْمُجَاهَدَةُ: اسْتِفْرَاغُ الْوُسْعِ فِي مُدَافَعَةِ الْعَدُوِّ.

"Jihād and Mujāhid: means the devotion of all one's capabilities to fight the enemy".[17]

- **Jihād is of three kinds:**

1. **Jihād against a visible enemy.**
2. **Jihād against S̱aiṭān.**
3. **Jihād against one's self.**

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[15] *Mufradāt al Fāẓ al Qurᵓān* (matter 208), Ar Rāġib al ᵓAṣfahānī ﵀.

[16] Refer: *An Nihāyah fī Ġarīb al Ḥadīṯ* (1/319), Ibnu Aṯīr.

[17] *Mufradāt al Fāẓ al Qurᵓān* (p. 208), Ar Rāġib al ᵓAṣfahānī ﵀.

These three kinds of jihad are set forth in Al Qurʾān - in Sūrah Al Ḥajj (22), ayāh 78; At Taubah (9), ayāh 41; and Al Anfāl (8), ayāh 72.[18]

According to Al Ḥāfiẓ Aḥmad bin ᶜAlī bin Ḥajar al ᶜAsqalānī (well known as Al Ḥāfiẓ ibnu Ḥajar al ᶜAsqalānī, who died 852 H) ﵀: "*Jihād according to s̱arᶜī is devoting all capabilities to fighting the disbelievers*".[19]

The term *Jihād* is also used in order to fight off the desires, S̱aiṭān, and the fussāq (unrighteous, sinners). As for fighting against the desires that is (undertaken) by learning the religion of Islām (truly learning it), practicing it, and later teaching it. As for jihad against S̱aiṭān, this is by rejecting all forms of lust and doubts that are always embellished by S̱aiṭān. Jihād against the disbelievers is with the hand, wealth, speech, and heart. As for jihad against the fussāq, it is with the hand, speech, and the heart.[20]

Those words of Al Ḥāfiẓ ibnu Ḥajar ﵀ are in accordance with what the Messenger of Allāh ﷺ said:

جَاهِدُوا الْمُشْرِكِيْنَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ.

"Perform Jihād against the mus̱rikūn with the wealth, the souls, and the speech of you all".[21]

The meaning of Jihād according to S̱aik̲ul Islām Ibnu Taimiyyah ﵀ is: "***To devote all of one's capabilities to the achievement of what is loved by Allāh ﷻ and the rejection of all that is hated by Allāh***".[22] He said: "That in its essence, Jihād is to strive for (to attain) what is loved by Allāh in the form of faith and

[18] *Mufradāt al Fāẓ al Qurʾān* (p. 208), Ar Rāġib al ʾAṣfahānī ﵀.
[19] *Fatḥul Bārī* (VI/3), Al Ḥāfiẓ ibnu Ḥajar al ᶜAsqalānī.
[20] Ibid.
[21] Narrated by Aḥmad (111/124), An Nasāʾī (VI/7), Al Ḥakīm (11/81), ʾAnas bin Mālik ﵁, with a ṣāḥiḥ sanad.
[22] *Majmūᶜ Fatāwā*, S̲hai̲k̲h̲ul Islām Ibnu Taimiyah (X/192-193).

righteous deeds, and to reject what is hated by Allāh in the form of disbelief, sinfulness, and sedition".[23]

These definitions encompass all the forms of Jihād carried out by a Muslim, which is comprised of within obedience to Allāh ﷻ in the undertaking of the commands of Allāh and the upholding of His prohibitions. (It is) the earnestness in inviting (performing daᶜwah) other people to implement the observance of that obedience, whether near or far, Muslim or disbeliever, and in all truthfulness to fight the disbelievers in the framework of upholding the Word of Allāh and what is with it".[24]

Jihād cannot in truth be called jihād except when such jihad is directed towards seeking the face of Allāh, maintaining His Word, holding up the banner of truth, ridding that which is invalid, and submitting one's entire body and soul seeking the pleasure of Allāh. However, when a person performs jihad in search of worldliness, then this is not true jihad.

Whoever fights in order to attain a position, to obtain booty, show courage, seek fame (greatness), then 'he' will not receive reward or blessings.[25]

Jihād within Islām constitutes a major act. Allāh commanded the undertaking of jihad, as embodied within Al Qurᵓān, that is in Sūrah Al Baqarah (2), āyāt 190, 193, 216; Sūrah Āl ᶜImrān (3), ayāh 142; Sūrah An Nisāᵓ (4), ayāh 95; Sūrah Al Anfāl (8), ayāh 74; Sūrah At Taubah (9), ayāh 73; Sūrah Al Ḥajj (22), ayāh 78; Sūrah Al Furqān (25), ayāh 52; and Sūrah Aṣ Ṣaff (61), ayāh 11.

ᶜAbdullāh bin Masᶜūd ؓ said:

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[23] Ibid., (X/191).

[24] Refer to *Al Jihād fī Sabīlillāh Ḥaqīqatuhu wa Ghāyatuhu* (I/50) by S̱aiḵ ᶜAbdullāh bin Aḥmad Qadīry, 2nd ed., Dārul Manārah, Jiddah, 1413 H.

[25] *Fiqh us Sunnah* by Sayyid Sābiq (111/40) and *Al Wajīz fī Fiqhis Sunnah wa'l Kitābil ᶜAzīz* (p. 481) by ᶜAbdul ᶜAẓim Badawi.

سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَمَ: أَيُّ الْعَمَلِ أَحَبُّ أِلَى اللهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِيْ سَبِيْلِ اللهِ.

"I once asked the Prophet ﷺ, 'What is the best deed?'(The Messenger of Allāh ﷺ) he answered: 'Ṣalāt at its appointed time'. I asked again, 'And then what?' He (ﷺ) replied, 'Being dutiful to one's parents'. I asked again, 'And after that?' He (ﷺ) answered, 'Jihād fī sabīlillāh'.[26]

Abū D̲arr ﷺ once asked the Messenger of Allāh ﷺ, "*What deed is the most foremost deed*". He ﷺ answered, "*Belief in Allāh and Jihād fī sabīlillāh…*"[27]

ᶜAbdullāh bin ᶜUmar ﷺ said, "*Indeed the best deed after Ṣalāt is Jihād fī sabīlillāh*".[28]

There was a person who asked the messenger of Allāh ﷺ, "O Messenger of Allāh (ﷺ), there is a person who fights because of the hope for *ġanimah* (to gain booty, spoils of war); another fights so that his name is extolled; and yet another fights to be seen doing so; who is the one referred to as fighting in the Way of Allāh". The Messenger of Allāh ﷺ answered:

مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِيْ سَبِيْلِ اللهِ عَزَّ وَ جَلَّ.

"Whoever fights so that the name of Allāh is held high, then he is fī sabīlillāh (in the Way of Allāh) ﷻ".[29]

- **The Legality of Jihād**

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[26] Narrated by Buk̲ārī (*Kitāb ul Jihād* [Book. 54], No. 46), and Muslim (*Kitāb ul Imān* [Book 1], No. 151) from ᶜAbdullāh bin Masᶜūd ﷺ.
[27] Narrated by Muslim (*Kitāb ul Imān* [Book 1], No. 149).
[28] Narrated by Aḥmad (11 [32]) with a ṣāḥiḥ sanad. Refer *Musnad Aḥmad* (No. 4873) and *Silsilatul Aḥādīt̲ aṣ Ṣaḥīḥah* (111 [477]).
[29] Narrated by Buk̲ārī (Nos. 2810, 3126), Muslim (No. 1904), and Aḥmad (IV/392, 397, 402, 405, 417) from Abū Mūsā al ᵓAs̲ᶜarī ﷺ.

The legality of jihad is that it is farḍ (obligatory) on the basis of the decree of Allāh Al Qahhār:

كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢١٦

Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.[30]

This ayāh establishes the decision of the obligation of jihad from Allāh ﷻ for the Muslims in order that they put a stop to the evil of their enemies within Islāmic territories.

Muḥammad ibn S̲ihāb az Zuhrī ﵀ said: "*Jihād is obligatory upon every individual, whether it be within a state of war or of sitting (non-combatant state). A person who is sitting, when asked to help, then 'he' must give help; when 'he' is asked to go to war, then 'he' must go forward for war; and when 'he' is not needed, then it is desirable that 'he' remain where 'he' is (does not follow)*".[31]

The Messenger of Allāh ﷺ said, at the time of Fatḥu Makkah (the conquest of Makkah):

لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا.

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[30] Sūrah Al Baqarah (2), ayāh 216.
[31] Tafsīr Ibnu Kaṯīr (1/270).

"There is no hijrah (from Makkah to Madinah) after fatḥu Makkah (the conquest of Makkah), however, what there is is jihad and good intentions. When you (all) are asked to go forward for war, then go!".[32]

The legality of Jihād is *farḍu kifāyah* (obligatory upon the community)[33] on the basis of the *ṣaḥīḥ dalāᵓil* (sound proofs) from Al Qurᵓān and As Sunnah as well as the explanations of the scholars of Ahlus Sunnah. Amongst them, there are from Al Qurᵓān, Sūrah An Nisāᵓ (4), āyāt 95-96; Sūrah At Taubah (9), ayāh 122; Sūrah Al Muzzammil (73), ayāh 20. Also, the various *ṣaḥīḥ aḥādīṯ* from the Prophet ﷺ.

The four *aᵓimma* (Imams) of the four *maḏāhib* (sing. Maḏhab – orthodox schools of jurisprudence), and others, have agreed that ***jihad fī sabīlillāh is legally farḍu kifāyah***, when some of the Muslims undertake it, then its obligation has been met for the remainder. When nobody at all undertakes it, then the sin is upon everyone.[34]

- **The ᶜUlamāᵓ state that Jihād becomes Farḍu ᶜAin (individual duty) under three conditions:**

Firstly: When the armies of both the Muslims and the disbelievers meet and are already facing each other on the battlefield, then it is not allowed for someone to retreat or turn away.

Secondly: When the enemy attacks a Muslim nation that is safe and then it is besieged, then it is obligatory for the inhabitants of that nation to go

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[32] Narrated by Buḵārī (Nos. 2783, 2825, 3077), Muslim (No. 1353), Abū Dāwūd (No. 2480), At Tirmiḏī (No. 1590), An Nasāᶜī (VII/146), and Aḥmad (1/266) from Ibnu ᶜAbbās ﷺ, and also by Muslim (No. 1864) from ᶜĀᵓiṣah ﷺ.

[33] *Risālatul Irṣād ilā Bayānil Ḥaqq fī Ḥukmil Jihād* (pp. 44-73), by S̱aiḵ Aḥmad bin Yaḥyā bin Muḥammad An Najmī, 2nd ed., Dār ᶜUlamāᵓ Salaf, 1414 H.

[33] Refer: *Al Jihād fī Sabīlillāh Ḥaqīqatuhu wa Ġāyatuhu* (1/56), by S̱aiḵ ᶜAbdullāh bin Aḥmad Qadīriy.

forward and fight the enemy (in the framework of defending the nation), except for women and children.

Thirdly: When the Imām requests a group or specifies some people to go for war, then it is obligatory that they go. The dalīl for this is Sūrah At Taubah (9), āyāt 38-39.[35]

- **Jihād is Obligatory for (upon):**

1. Each and every Muslim.
2. Mature.
3. Sane.
4. Free.
5. Male.
6. Possesses the capabilities to fight.
7. Possesses enough wealth for himself and his family for the duration of his performance of jihād.[36]

For women, there is no jihad (in the sense of fighting), but rather their jihad is Ḥajj and ᶜUmrah. This matter is based upon the ḥadīṯ of the Messenger of Allāh ﷺ from ᶜĀᵓisah ﵂, at the time she asked the Messenger of Allh ﷺ

يَا رَسُوْلَ اللهِ، عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: نَعَمْ، عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيْهِ: الْحَجُّ وَالْعُمْرَةُ.

"O Messenger of Allāh (ﷺ), is it obligatory for women to perform jihad?" He (ﷺ) answered: "Yes, women it is obligatory for women to undertake

[35] *Risālatul Irsẖād ilā Bayānil Ḥaqq fī Ḥukmil Jihād* (pp. 89-90), by S̱aiḵ Aḥmad bin Yaḥyā bin Muḥammad An Najmī, and *Tauḍīḥ al ᵓAḥkām S̱arḥ Bulūġul Marām* (VI/331), by ᶜAbdullāh bin ᶜAbdur Raḥmān bin Ṣāliḥ Al Bassām, 5th ed., Maktabah al Asadiy, 1423 H.

[36] Refer: *Al Wajīz fī Fiqhis Sunnah wa'l Kitābil ᶜAzīz* (p. 487), by ᶜAbdul ᶜAẓim bin Badawi al Ḵalafi, 3rd ed., Dār Ibnu Rajab, 1421 H.

jihad, a jihad that does not have fighting in it, that is (the ᶜibādah – devotional acts of) Ḥajj and ᶜUmrah".[37]

- **The Excellence of Jihād**

The virtues of jihad are indeed many, amongst which are:

1. The activities of a *mujāhid* (one who undertakes jihad in the Way of Allāh) on the battlefield are blessed by Allāh.[38]
2. Jihād is a commerce of success and with no doubt within it.[39]
3. Jihād is more virtuous than assembling in Masjidul Ḥarām and giving drinks to the pilgrims performing Ḥajj.[40]
4. Jihād makes up one of the two virtues (victory or martyrdom).[41]
5. Jihād is the way to Paradise.[42]
6. A person who undertakes jihad, even though he died as a martyr, yet he still lives and is provided for.[43]
7. A person who undertakes jihad is like a person who fasts without breaking the fast and who continually performs nightly ṣalāt.[44]
8. Indeed, Paradise possesses 100 levels provided by Allāh for those who perform jihad in His Way. Between one level and the next the distance is like that between the sky and the earth.[45]
9. Paradise is beneath the shadows of swords.[46]
10. People who die as martyrs possess 7 virtues: (1) He is forgiven (his sins) at the first drop of his blood. (2) He sees his place in Paradise. (3) He is dressed in the clothes of Iman. (4) He is married to seventy-two of the Ḥūr ul ᶜAyn (beautiful women of Paradise). (5) He is saved from the punishment

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[37] Narrated by Bukārī (No. 1520), Ibnu Mājah (No. 2901), and Aḥmad (VI/165), and this narration is from Ibnu Mājah.
[38] Refer: Sūrah At Taubah (9), āyāt 120-121.
[39] Sūrah Aṣ Ṣaff (61), āyāt 10-13.
[40] Refer: Sūrah At Taubah (9), āyāt 19-21.
[41] Refer: Sūrah At Taubah (9), ayāh 52.
[42] Refer: Sūrah Āl ᶜImrān (3), ayāh 142.
[43] Refer: Sūrah Āl ᶜImrān (3), āyāt 169-171.
[44] Narrated by Bukārī (No. 2785), Muslim (No. 1878), At Tirmiḏī (No. 1619), from Abū Hurairah ﷺ.
[45] Narrated by Bukārī (No. 2790), from Abū Hurairah ﷺ.
[46] Narrated by Bukārī (Nos. 3024-3025), from ᶜAbdullāh bin Abū ᶜAūfah ﷺ.

of the grave. (6) He will be protected from the great fear of the Day of Judgment. (7) A crown of honor will be placed on his head, one jewel of which is better than the whole world and what it contains, and he will be able to intercede for seventy members of his family.[47]

11. People who perform jihād in the Way of Allāh are better than the earth and all it possesses.[48]
12. The soul of a person who dies as a martyr is in a *qindīl* (lamp) in Paradise.[49]
13. A person who dies as a martyr has all of his sins forgiven except debt.[50]

➢ The Purpose of the Command for Jihād

The purpose of jihād in waging war upon the enemies of Islām is in order that the Deen of Allāh is instituted upon the earth, and not merely to kill them.

Allāh ﷻ decrees:

وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّـٰلِمِينَ ﴿١٩٣﴾

And fight them until there is no more fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against Aẓ Ẓālimūn (the polytheists, and wrong-doers, etc.)[51]

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[47] Refer: Aṭ Ṭabarānī (20/266) #629 and Al Haiṯamī (5/293) said that "*its men are trustworthy*". And in "*Fatḥ Al Bārī*" (6/16) Ibn Ḥajar stated that "*its Isnād is Ḥassan*". Also narrated by Aḥmad in his "*Musnad*" (4/131) #17221 – and in its Commentary Al Arnaūt declared one of its narr ation as "*Hassan*" . Also stated as "*Ḥassan Ṣaḥīḥ*" by Musāᶜid bin Sulaimān Ar Rāṣid, in his commentary to "*Al Jihād*" of Ibn Abī ᶜĀsim. At Tirmiḏī narrated it in (4/187) #1663 and declared it "*Hassan Saḥīḥ Ġarīb*". Also narrated by Ibn Mājah (2/935) #2799 , Al Baihaqī (4/25) #4254 and Abdur Razzāq (5/265) #9559).

[48] Narrated by Buḵārī (No. 2792), Fatḥul Bārī (VI/13-14), from ᵓAnas bin Mālik ﵁.

[49] Narrated by Muslim (No. 1887), and At Tirmiḏī (No. 3011), from Ibnu Masᶜūd ﵁.

[50] Narrated by Muslim (No. 1886) from ᶜAbdullāh bin ᶜAmr bin ᶜĀṣ ﵁, and At Tirmiḏī (No. 1640), from ᵓAnas ﵁, ḥadīṯ ṣaḥīḥ.

[51] Sūrah Al Baqarah (2), ayāh 193.

Ibnu Jarīr Aṭ Ṭabarī (died 310 H) ﷺ said: "***Fight them until there is no more s̱irk (polytheism) towards Allāh****, there is no worship of idols, polytheism and other 'āliha (gods)'. So that, ᶜibādah and obedience are only aimed towards Allāh alone and to no other*".[52]

The Messenger of Allāh ﷺ said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوْا أَنْ لَا إِلَهَ إِلَّا اللهُ...

"I have been commanded to fight mankind until they bear witness that there is no ilāh that has the right to be worshipped in truth except Allāh… "[53]

Abū ᶜAbdillāh Al Qurṭubī (died 671 H) ﷺ said: "*The āyāt and the aḥādīṯ above point out the cause (reason) for 'qitāl (fight, combat)' is disbelief*".[54]

S̱aiḵ As Saᶜdī ﷺ said: "*The meaning and purpose of fighting in the Way of Allāh is not just to spill the blood of the disbelievers and to take their wealth, but rather its objective is that this Deen of Islām be instituted for the sake of Allāh above all 'religions' and to be rid of all forms of polytheism that obstruct the institution of this Deen; and that is what is meant by 'fitnah' (s̱irk). When that fitnah (polytheism) has gone, that aim has been achieved, then there is no more killing and fighting*".[55]

Thus, jihad was legitimized in order that the Deen of Allāh be instituted on the face of the earth. Because of that, before beginning warfare, it was commande to give daᶜwah to the disbelievers in order that they enter into Islām.[56]

- **The Levels of Jihād**

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[52] Refer: Tafsīr Aṭ Ṭabarī (II/200).
[53] Narrated by Buḵārī (No. 25) and Muslim (No. 22) from Ibnu ᶜUmar ﷺ.
[54] Refer: Tafsīr Al Qurṭubī (II/236), published by Dārul Kutub al ᶜIlmiyah.
[55] Refer: *Tafsīrul Karīmir Raḥmān fī Tafsīri Kalāmil Mannān* (p. 89), Muᶜassasah Ar Risālah, 1st ed., 1420 H.
[56] *Al Muhimmatul Jihād* by ᶜAbdul ᶜAzīz bin Rais Ar Rais.

According to Ibnu Qayyim Al Jawziyyah ﷺ, jihad possesses four levels[57], that is:

Firstly: ***Jihādun Nafs* (Jihād against the desires).**

This jihad has four classes:

1. To perform jihād by striving to study knowledge and guidance, that is, to study the Deen that is '*on the Ḥaqq*' (presents the truth). A person will not be able to receive (be in receipt of) prosperity and happiness in this world and in the Hereafter except by means of knowledge that guides thereto. When 'he' does not want to learn knowledge that is beneficial, then 'he' will be wretched in this world and in the Hereafter.
2. To perform jihād by striving to implement and practice the knowledge 'he' has gained. When it is on the basis of knowledge alone without its practice, then it can become knowledge that will be harmful to 'him' and moreover, of no benefit to 'him'.
3. To perform jihād by striving to performing daᶜwah (calling to Islām), teaching Islām to the person who has no knowledge of it. When the performance of daᶜwah is not carried out, then this becomes a case of concealing knowledge already revealed by Allāh, whether it be in the form of guidance or as instructions.[58] Thus, knowledge will be of no benefit and also unable to save 'him' from the punishment of Allāh.
4. To perform jihād in order to be patient towards difficulties in the undertaking of daᶜwah in the Way of Allāh and also patience from the interruptions of 'mankind'. 'He' endures the difficulties of giving daᶜwah for the sake of Allāh. When this fourth class is fulfilled then 'he' will be a person who is close to Allāh. Thus, the Salafus Ṣāliḥ are of the opinion that a person is unable to be known as a person close to Allāh until 'he' is able to know the truth, practice it, and teach it. Because of that, a person with knowledge will practice it and teach it, then 'he' will be exalted at the side of His angels.

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[57] Refer: *Zādul Maᶜād Hadyi Khairil ᶜIbād* (III/10-11), Muᶜassasah Ar Risālah, 25th ed., 1412 H.
[58] Refer: Sūrah Al Baqarah (2), āyāt 159 & 174.

Secondly: *Jihādus̱ S̱aiṭān* (Jihād against Satan)

This form of jihād has two classes:

1. The performance of jihād to fortify the self from suspicion and doubt that can undermine and destroy faith.
2. The performance of jihād to fortify the self from the attacks of desires that are destructive and lustful.

The first class of *Jihādus̱ S̱aiṭān* will occur after there is conviction and the second class will occur after there is patience.

Allāh ﷻ decrees:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

And We made from among them (children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.).[59]

Allāh informs that **direction within the Deen can only be obtained by means of patience and conviction**. Patience will be able to reject lusts and desires that destroy. Whilst conviction will be able to reject suspicion and doubt.

Thirdly: *Jihādul Kuffār wa'l Munāfiqīn* (Jihād against the Disbelievers and the Hypocrites)

[59] Sūrah As Sajdah (32), ayāh 24.

With this form of jihād there are four classes:

1. Jihād with the heart.
2. Jihād with the tongue.
3. Jihād with wealth.
4. Jihād with the soul.

Jihādul Kuffār (jihād against the disbelievers) is more specifically (in the context of its being carried out) by means of the hand (strength), whereas *Jihādul Munāfiqīn* (jihād against the hypocrites) is more specifically (again, in the context of its being carried out) by means of the (strength of) tongue.

Allāh ﷻ decrees:

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٧٣

O Prophet (Muḥammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.[60] [61]

Fourthly: *Jihād Arbābiẓ Ẓulm wa'l Bidᶜa wa'l Munkarāt* (Jihād against the Wrongdoers and the Innovators and the Deniers)

With this form of jihād there are three classes:

1. By hand when able to.
2. When that is not possible then with the tongue.
3. When that is not possible then with the heart.

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[60] Sūrah At Taubah (9), ayāh 74.
[61] Refer also Sūrah At Taḥrīm (66), ayāh 9.

That therefore is the thirteen classes of jihād.

The messenger of Allāh ﷺ said:

مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ.

"Whoever dies whilst never having fought, and nor has he conceived of fighting in his mind, then his death will be included amongst one of the branches of htpocrisy".[62]

Jihād must be carried out together with the Ūlī'l ᵓAmrī (those in authority -learned leaders), whether the Ūlī'l ᵓAmrī is good or bad.

Within the books concerning ᶜaqīdah of the Ahlus Sunnah it explains that jihād is obligatory to be carried out together with the Ūlī'l ᵓAmrī.

وَالْحَجُّ وَالْجِهَادُ مَعَ أُولِى الْأَمْرِ مِنَ الْمُسْلِمِيْنَ بَرِّهُمْ وَفَاجِرِهُمْ إِلَى قِيَامِ السَّاعَةِ لَا يَبْطُلُهُمَا شَيْءٌ وَلَا يَنْقُضُهُمَا

"Ḥajj and Jihād remain to be carried out with the Ūlī'l ᵓAmrī of the Muslims, good or bad. There is no one who can cancel or destroy this".[63]

- **The Division of Jihād**

Jihād against the disbelievers is divided into two:

Firstly: *Jihādul Fatḥ wa'ṭ Ṭalab* (Offensive Jihād)

This form of jihād requires the fulfillment of terms within the *s̱arīᶜat* (terms that have been determined by the s̱arīᶜat of Islām), as follows:

[62] Narrated by Muslim (No. 1910), Abū Dāwūd (No. 2502), An Nasāᶜī (VI/8), Aḥmad (II/374), from Abū Hurairah ﷺ.

[63] Refer: S̱arḥul ᶜAqīdah aṭ Ṭahāwiyyah (p. 555), S̱uᶜaib Al Arnaᵓūṯ and Dr. ᶜAbdul Muḥsin At Turkī.

1. The existence of an Imām or of Ūlī'l ᵓAmrī.
2. The existence of a state (nation).
3. The existence of Ar Rāyah (banner of jihād).

Secondly: *Jihādud Difāᶜ* (Defensive Jihād, defense of a Muslim territory)

This jihād is by law *farḍu ᶜayn* (individual obligation) upon every inhabitant of the state (nation) attacked by the enemy (the aggressor). When the inhabitants of the state are weak, then they must be helped by the inhabitants of their neighboring states. Jihād by law must possess preparation by law and that preparation is divided into two:

Firstly: preparation for the development of faith so that the community is able to nurture the essence of worship towards Allāh, the lord of the Worlds, engage and appoint their souls towards the Book of Allāh, cleanse their hearts by means of the Sunnah of the Prophet ﷺ in order that they are able to support the Deen of Allāh ﷻ and His S̱arīᶜat.

This matter is in accordance with His decree:

...وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۗ ... ﴿٤٠﴾

"...Verily, Allāh will help those who help His (Cause)...[64]

Secondly: Physical preparation, that is to prepare a number of troops and their equipment in readiness to face the enemies of Allāh and fight them.

Allāh ﷻ decrees:

[64] Sūrah Al Ḥajj (22), ayāh 40.

وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا
تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ٦٠

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.[65]

The galvanization of the obligation of jihād with all its stipulations is obligatory with the fulfillment of its terms.

The provision of property to those people who are prepared for jihād is *farḍ* (obligatory) – according to the resolutions determined from within s̲arīᶜat. However, terrorism is an enormous mistake, a fitnah, a fatal error as well as incredibly ignorant.

As for the propagation of disorder (anarchy), the terrorizing of people, the throwing of bombs, suicide by means of car bombs, instilling fear into people who are held to be safe or people who are safeguarded by the state, the killing of children, women, and old people in the name of jihād for this Deen **is not true, and such actions as these are in opposition to Allāh, Ar Rafīq, and His Messenger ﷺ, and the faithful**. They are already out of and away from the way of the scholars who truly understand knowledge.[66]

- **Closing**

[65] Sūrah Al Anfāl (8), ayāh 60.
[66] Refer: *Mujma'l Masāilil ᵓĪmān wa'l Kufri'l ᶜIlmiyyah fī ᵓUṣūlil ᶜAqīdah As Salafiyyah*, point 8 concerning Jihād (pp. 57-60).

Hopefully, what I have written here is able to add beneficial knowledge and good deeds as well as able to straighten out those diverse understandings of the Muslims that are in error and mistaken. And hopefully, Allāh bestows guidance on us all in order that we are able to undertake and carry out legitimate jihād in accordance with the understanding of the Salafuṣ Ṣāliḥ, so that this Deen is upheld because Allāh and is above all 'religions', and to get rid of all forms of s̲irk and innovations that hinder the establishment of this Deen. Because of that, our obligation now is to perform jihād by striving knowledge that is legitimate and propagating it to the entire community before crying out for jihād fī sabīlillāh.

True daᶜwah is the invitation of 'mankind' to the Pillars of Islām, the pillars of Imān, and the carrying out of Islāmic S̲arīᶜat, obedience towards Allāh and His Messenger ﷺ, to invite 'mankind' to belief in the Oneness of Allāh, prohibiting acts of s̲irk, inviting the community to follow the example of the Messenger ﷺ, and to prohibit innovation. To invite 'mankind' to the Way of Truth so that salvation is achieved within both this world and in the Hereafter by following Messenegr of Allāh ﷺ and the Companions ﷺ.

May prayers and peace rain upon the Prophet Muḥammad ﷺ, on his family, the companions, and those people who pursue their way with goodness.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

All glory and praise be to Allāh. I bear witness that there is no god except You, and I seek your forgiveness.

Bogor, 17 Ṣafar 1428 H
7 March 2007 M

Author

Yazid bin Abdul Qadir Jawas

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A NOTE ON TRANSLITERATION

Throughout this document, the 'Latinization' of Arabic letters has been adhered to as closely as possible using the following representations for the Arabic script.

Long vowels:

Ā or ā
Ī or ī
Ū or ū

Consonants:

A or a	for	ا	Q or q	for	ق
B or b	for	ب	K or k	for	ك
T or t	for	ت	F or f	for	ف
J or j	for	ج	L or l	for	ل
D or d	for	د	ᶜ	for	ع
R or r	for	ر	M or m	for	م
Z or z	for	ز	S or s	for	س
N or n	for	ن	W or w	for	و
H or h	for	ه	Y or y	for	ي
ᵓ	for	ء	Ḍ or ḍ	for	ض
Ḥ or ḥ	for	ح	Ṣ or ṣ	for	ص

Ṭ or ṭ	for	ط	Ẓ or ẓ	for	ظ
Ḵ or ḵ	for	خ	Ṯ or ṯ	for	ث
S̱ □or s̱	for	ش	Ḏ or ḏ	for	ذ
Ġ or ġ	for	غ			

Kedudukan JIHAD dalam Syari'at ISLAM

Sesungguhnya kondisi ummat Islam yang kita lihat sekarang ini adalah kondisi di mana ummat Islam mengalami kelemahan,, keterbelakangan, dikuasai, dimusuhi, diteror dan dihina oleh musuh-musuh Islam. Hal ini merupakan musibah yang besar dan bencana yang merata di mana-mana.

Namun yang wajib diketahui oleh ummat Islam bahwa penyakit ummat ini yang sebenarnya adalah kelalaian mereka terhadap agamanya, mereka telah menyalahi syari'at dan sudah menyimpang jauh dari agama Islam yang benar, yaitu agama yang dipahami oleh para Shahabat Nabi ﷺ. Sehingga, obat yang paling tepat bagi ummat ini adalah kembalinya mereka kepada agama Islam secara benar.

PUSTAKA AT TAQWA